

the **humiliator** of his enemies, the
performer of a
hundred pious acts ; and **by** them
encouraging
. words were uttered

3. Thou hast opened the cloud^b for
the AJTOI-
EASA.S ; thou hast shown the way to ATBI,
who vexes
. Ms adversaries by a hundred
doors ;^c thou hast
granted wealth, with food, to ViMADA~:^d
thou art
wielding thy thunderbolt in defence of a
worshipper
engaged in battle.

4 Thou hast opened the receptacle
of the
waters; thou hast detained, in the
mountain, the
treasure of the malignant;⁶ when thou
hadst slain
YRITBA, the destroyer/ thou madest the
sun visible
in the sky.

^a They exclaimed, " Strike; *Bhagavan*, be
valiant,"—Prahara,
Hhagavo * *viryaswa*.

^b The tei'm is *gotrd*^ explained either a cloud, or
a herd of
cattle. *Grofralhid*, as a name of *Inclra*, implies, in
ordinary Ian -
gauge, mountain-breaker,—that is, with the
thunderbolt: as
applied to cattle, it alludes, it is said, to the
recovery of the cows
stolen by *Pail* /. In either case, the act was performed
in consequence
of the prayers, or for the benefit, of the
descendants of *Angiras**

^c By a number of means or contrivances,—yantras.

^d *Vimada* is called, in the commentary, a
Maharshi.

⁶ *Parvate d^niunad vasu*. " In the mountain"
implies the

dwelling of *Indra*. *Ddnumat* is variously explained,
as one doing
an injury, hostile or malignant, an enemy; or, one
descended
from *Danu*, a *Danava*, an *Asiwra*: or it may be an
epithet of *vasu*,
-wealth, " fit for liberality;" from *ddnu*, giving.

^f *Tritra*, who is *AM*; explained [^] *hantri*, the
slayer. Prom a
-text cited from the *Yajur- Yvda*, *Alii* appears to be
the personifi-
cation of all the benefits derivable from sacrifice,
knowledge,